

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنِّي الدِّينُ عِندَ اللَّهِ الْإِسْلَامُ



THE MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

OCTOBER - NOVEMBER 1971



HAZRAT MIRZA GHULAM AHMAD
(THE PROMISED MESSIAH)

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad of Qadian, India, in 1889. He claimed to be the Promised Messiah and to have come in the spirit and power of Jesus, regarding whom he made the startling discovery that he escaped death on the cross, migrated to the east, and conveyed his message to the lost tribes of Israel in Afganistan and Northwestern India, and died a natural death at the ripe old age of 120, and was buried in Srinagar Kashmir, where his tomb is still to be found.

Like all Divinely appointed Teachers, Hazrat Ahmad met with strong opposition from his relatives, co-religionists and compatriots. But despite bitter opposition and persecution, his following increased daily and numbered hundreds of thousands during his very life-time. The movement has now a network of well-organized Missions all over the world, and a number of Mosques built in Europe, America and Africa.

His first Successor was Hazrat Maulvi Nurruddin, a devoted follower; the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Mirza Nasir Ahmad, his Promised Grandson.

After the partition of India in 1947, the Headquarters of the Movement moved from Qadian to the newly-built town of Rabwah, West Pakistan.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH
THE GRACIOUS, THE MERCIFUL

THE MUSLIM SUNRISE

OCTOBER - NOVEMBER 1971

THE PROMISED VICTORY AND OUR DUTY
SPEECH DELIVERED BY SAHIBZADA MIRZA MUBARAK
AHMAD, PRESIDENT MAJLIS ANSARULLAH,* AT ITS
FIFTEENTH ANNUAL SEESION HELD AT RABWAH ON
OCTOBER 23-25, 1970



MIRZA MUBARAK AHMAD

"Ta Sin Mim; Those are the signs of a Perspicuous Book. We recite to thee out of the story of Moses and Pharaoh. Truthfully, for those who would believe. Verily Pharaoh had installed himself in the land, dividing its inhabitants into groups and groups, abasing especially one, by slaughtering its sons and sparing its daughters; he was one of those who commit mischief. But We decided to be gracious to those who had been abased in the land; so, we decided to make them the leaders and them the inheritors; and to establish them on the land and to show to Pharaoh and Haman and their hosts what they were dreading to see from them. (al-Quran 28:2-7)

Having recited the above verses of the Holy Quran, he said: This is the fifteenth annual gathering of the Majlis Ansarullah, held here at the Central Headquarters. These gatherings have been held regularly, without a break. The only break was in

*Literally meaning, "Association of Helpers in the Cause of Allah," is an association of such elders of the Ahmadiyya Muslim Community as are above the age of forty. *Editor*

1965 because of the Indo-Pak war. The object of these gatherings has been and is that we should come together, and following the Quranic injunction 'Remind,' remind one another of our duties and responsibilities, so that, we may never lose sight of them, and we can look afresh at what we are doing in terms of our objectives, as individuals and as an organized body.

Let me read to you what the Muslih Mauood (the Promised Reformer) – Promised Messiah's Second Khalifa, on whom God be pleased – said during one of his addresses to the Ansarullah. The Ansarullah was founded by him. No wonder, therefore, he reminded the Ansar pointedly of their duty and their station in life. He said:

"The Ansarullah shoulder a grave responsibility. The Ansar are those among you who are passing through the evening of their lives, the time when they begin to take stock of their past deeds. When they begin to ask themselves if they are fit and ready to go from Here to the Hereafter. Everybody at this time of life is anxious to see that his account is in good shape, that he should not depart from here with an unclean record of omissions and commissions, and with no good provision for the life to come. Remember what Ahmadiyyat stands for, what the Ahmadiyya concern is. It is to promote the right kind of relationship between God and man, a concern which should be felt strongly by all believers, but especially the Ansar, because of their age, because of the time of life through which they are passing, If the Ansar become casual or lazy, if the Ansar fail to create true love of faith in their own hearts and then in the hearts of others all over the world, if the Ansar fail to set as their goal the spread of Ahmadiyyat, if the Ansar forget that their lives have to be consecrated to the task of re-invigorating Islam, then what are the Ansar waiting for! Surely they will not have another opportunity, another time, to work for this – their major duty."

(Friday Sermon, Oct. 22, 1945)

The verses of the Sura al-Qasas, which I recited in the beginning, describe the confrontation between Moses and his followers, on the one hand, and Pharaoh and his hosts, on the other. The confrontation is typical of religious history. It describes the way God treats His prophets and their followers. It tells us how weak and helpless prophets and their followers are in the beginning and how at last they achieve strength and sovereignty. The unchanging law of spiritual history.

Look at the early years of the Holy Prophet's ministry, peace be on him. Who among ordinary observers could foresee the success and the power he and his companions were to achieve in the next few years. Reading about it after 1,400 years we feel amazed at what really happened: how in a few years Islam spread like wild-fire to country after country and people after people. This success and prosperity Islam was able to achieve not through war or violence but through the light and wisdom of its teaching, through its message. No wonder it was God's last message, His last guidance — the Message which moved the minds and hearts of men, finding approval and acceptance in the East as well as the West. Islam also suffered a set-back, and this was as it had been foretold in its own Books. And according to what had been written in the Books came the Promised Messiah, peace be on him, to initiate the Islamic Renaissance. The Promised Messiah's followers have been assigned the duty of explaining to the whole world the meaning of Islamic beliefs and ordinances, of disclosing to them the beauties of Islam's Holy Book. It is their duty to reinstall Islam, with all its old power and appeal in the minds of all men.

This is Islam's last battle with forces opposite. It is being fought over the merits of the Islamic teaching, over its wisdom and relevance for man. The day this battle is over and the result of it known, Islam will be found to have conquered human hearts, to have established the universal sovereignty of Muhammad the Prophet, peace be on him. It will have crossed over hills and dales, over oceans and deserts, and reached the farthest ends of the earth. This is a decree of God which must fulfil itself, a Divine commitment which no one can resist. 'Islam will enter a new life, fresh, vigorous, bright, such as it had enjoyed once before. The sun of Islam will be at its zenith again, such as it was once before.' But remember this will not happen until we have raised the level of our sacrifices to a maximum height. It is then that God will send down His angels to help His cause. So much at least is evident from the lives of the Holy Prophet's first followers, the Sahaba. These holy men gave away everything they had to serve the Divine Cause. Was it their properties or was it their persons, was it their time or was it their talents which had to be given, was it to be given in duty to God or in duty to fellowmen made no difference. They spared nothing. They applied their sacrifices to all situations in life, to all needs.

Fortunately, we have many well-preserved accounts of these sacrifices though there are many which are not so well-preserved. Of the sacrifice of goods and properties we have one most glorious account. A religious need arose and the

Holy Prophet appealed for funds. The Sahaba repaired to their houses and returned with whatever they could pack up at the time. They laid what they found at the feet of the Holy Prophet. Among his devoted Sahaba were the great Abu Bakr and Umar, God be pleased with both. Umar narrates that when he returned to the Holy Prophet with his contribution, the Holy Prophet asked, 'Umar, have you left behind anything for your people, your wife and children?' Umar replied, 'Yes, half have I left behind and half have I brought here to give you.' Then the Holy Prophet turned to Abu Bakr asking the same question. Abu Bakr said he had left nothing behind. Only God and His Prophet, their baraka or blessings. This example of the sacrifices of one's goods for the cause of Islam does not stand isolated. Not an exception but rather the general rule. Occasions for financial sacrifice were occasions for the sacrifices of lives. The Sahaba lived for the Cause. Life had no other use for them. No dangers into which they were not ready to plunge. No invitation to martyrdom they did not welcome.

Khalid bin Walid spent most of his life fighting the battles of Islam. On every such occasion he was to be found at the head of the Muslim armies. The other sahaba vied with him and with one another on such occasions. When we read accounts of these battles we find it difficult to say who among the Sahaba was more ready to give his life and who was less. Here is the account of a young Sahabi. This is Dharrar. Dharrar often fought under Khalid's command, as leader of his party of soldiers. Dharrar was fearless. So fearless indeed that Khalid bin Walid had to restrain and caution him. Not all dangers were to be dared, he said to Dharrar. But see what happened during battles with the Eastern Roman Empire. The confrontation took place on the Syrian front. Muslim armies held Damascus in siege. In the middle of the siege Khalid received information that to break through the siege a large Roman Army was advancing from another direction. Khalid collected 5,000 mounted troops and placed them under the command of Dharrar. They were to stop the Romans from advancing upon Damascus. Dharrar had been told to ask for reinforcements should he find the enemy force too big. He was not to fight without reinforcements. But finding himself face-to-face with a large enemy force, Dharrar thought he could not wait. Fighting began. The enemy numbers were much larger, also much better equipped. Signs of weakness appeared on the Muslim side. Dharrar could not restrain himself; so he rushed single-handed into enemy ranks fighting and killing. But how long could Dharrar last.

Wounded and exhausted he fell into enemy hands. Receiving report of this, Khalid himself made for the battle scene, with 4,000 mounted warriors. But what did Khalid see? A Muslim horseman — lean, and dressed in black from head to foot, galloping into the enemy lines. He wielded spear and sword with such mastery and speed, that those who were looking wondered whether this man and his mount were in their senses. Ralfi, second-in-command to Khalid, seeing this amazing horseman, declared that he fought like Khalid, but he could not be Khalid (he knew Khalid was not in the battle field). How he visited death on the enemy right and left! Roman warriors who stepped forward to kill him were killed themselves. His dress was drenched in blood. His courage inspired the Muslim army. Until now they had stood by. Muslims launched a united attack. Khalid's horse went up to the horseman. Said Khalid to the horseman,

'Horseman, let us see your unveiled face. Let us know who you are.'

The horseman replied, 'Commander of the faithful, modesty and shame prevent me from unveiling my face. I am a woman, my name Khawla, Dharrar's sister.' Khalid was moved. At once he declared, 'Blessed is the father who has a son like Dharrar and a daughter like Khawla.' Incidentally, it may be mentioned that Dharrar did not wear the customary armor in battle. He even discarded the shirt and preferred to fight bare-skinned. He was so fond of dying a martyr.

Men like Dharrar were intoxicated with love of God. Death was for them the elixir of life. Death opened the way to something higher, more lasting. Through death men escaped the dirt and degradation of this world and went to meet their Merciful Master. Death was a blessing. But what more do we know about Khalid himself, known in Islam as the Sword of Allah? The best part of his life was given to fighting the battles of Islam. When his hour of death came he asked a friend, who had come to inquire about his state of health, to uncover parts of his body and see whether there was a part which was not covered by marks of wounds received in battles he fought for Islam. This friend said it was true all his body was covered by battle scars. Said Khalid with a sigh, 'In every battle I longed to die a martyr but this was not to be. I have been wounded again and again and have often been near to dying through wounds. But death did not come to me thus. So I die today not in battle but in bed.' 'But,' said the friend, 'Khalid, you were not to die in battle. Did not the Holy Prophet single you out for the title, 'Sword of Allah?'' If you had lost your life in battle by enemy hands, the enemy would have had a text against you. "The sword of

Allah has been smashed to pieces," this is what the enemy would have said. The Sword of Allah was not to suffer this humiliation. At the same time through daring in battle after battle, Khalid must have earned many a martyrdom in the eyes of God.

If you are looking for examples of self-denial or feeling for others you have to imagine you are watching the Battle of Yarmuk. It was at this battle that Ikrama son of Abu Jahl, Harith son of Hizham, and Suhail son of Umar lay dying of thirst. Someone ran first to Ikrama with a bowl of water. When Ikrama saw water offered to him, his eyes fell on Suhail nearby also dying of thirst. 'Take the water to Suhail and let him drink it first,' he said. The water-man made at once for Suhail, but Suhail's eyes fell on his neighbour and fellow sufferer Harith. 'Take the water to Harith,' he said. When the waterman reached Harith, he found Harith already dead. Dead of wounds and thirst. The waterman then turned to the two who had refused to drink. He found them also dead. Dead of wounds and thirst. Self-denial and fellow-feeling found in this scene an all-time unrivalled expression.

This was the spiritual revolution wrought by the Holy Prophet, holiest of all holy men. How great then was he whose example and influence wrought this revolution! The Sahaba had drunk at this spiritual fountain. Every single drop of this meant death for base and selfish desires. This is what made for the Brotherhood of Islam. This is what made Muslim brotherhood proverbial. This is the 'wall of molten lead' through which Satanic or worldly desire will not penetrate. This is the wall which the Jamaat Ahmadiyya will have to raise all around, if it wants to become proof against attacks within and attacks without.

These examples of self-sacrificing actions are not few and far between. They are to be found throughout Islam's glorious history. Some happened to have been noticed by historians, but many seem to have escaped their notice. The men responsible for these golden deeds received the Holy Prophet's own approval in words never to be forgotten:

'My companions,' he said, 'are like stars in the sky. You may follow any one of them, he will take you on to spiritual highways. (God be pleased with them all.)'

This is the high station achieved by the Companions, the Sahaba of the Holy Prophet. And this is the station, the Promised Messiah aspired for his followers — his Jamaat — to achieve. How true this is, is to be known from such moving thoughts of his. For did he not say,

"He joins the Sahaba, who joins me."

Sacrifices today must be similar to the sacrifices of the Sahaba. Not until they are so, can we hope for the Reward of His Help and Support. Not until then can we have the doors of progress and prosperity opened to us. Truly says the Holy Quran in Chapter al-Baqara:

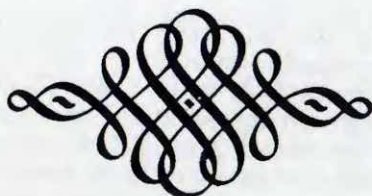
Did you suppose you will enter Paradise without there had come upon you the like of those who had passed away before you? They suffered misery and hardship and were so convulsed that the Messenger and those who believed with him said, 'When will come the Help of God?' Ah, but surely the Help of God is near. (Al-Quran, 2:215)

When human effort has reached its utmost limits, when man has sacrificed all he has for the sake of God, it is then and only then that a cry arising out of the depths of the soul brings back its reply. It is then the cry 'when comes the Help of God?' receives back the reply, 'Oh, but the Help of God is near, very near.'

And now let me assure you that the Decree of God is already at work. Far on the horizon signs of the Islamic renaissance are becoming more and more visible. All over the world the original face of Islam — with its beauty of colour and curve — is showing itself again.

What we need to do is to raise our morals and raise the standard of our sacrifices. Raise it high enough for the promise of God to come true, the promise of 'the Help of God and of throngs of men entering the Faith of God.'

The day this happens will be our day of rejoicing, our day of Eid. That day shall we have found our goal. That day victory will have come to the deserving. That day the Oneness and Majesty of God will have become manifest again. So will have become the sovereignty of His Beloved and Our Lord and Master Muhammad, on whom be peace.



THE FUNDAMENTALS OF PEACE

Sir Muhammad Zafrulla Khan
President, International Court of Justice

Adjustment of Human Relations in the Quran

(continued from June-July Issue)



It would be helpful to draw attention to some of the basic guidance contained in the Quran for the adjustment of human relations so as to establish and maintain peace between man and man.

The diversity which we observe all around us is part of the divine design and is an expression of divine wisdom. It has many uses but this is not the occasion to dilate upon them.

"Among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge." (30:23)

This diversity is neither a sign of superiority nor an indication of inferiority nor does it comport any privilege or constitute a handicap.

"O mankind We have created you from male and female and divided you into tribes and groups for facility of intercourse. Verily, the most honourable among you in the sight of Allah is he who is the most righteous among you. Surely Allah is All-Knowing, All-Aware." (49:14)

The only badge of honour recognised by Islam is the righteousness of a person's life and conduct. Everything else is adventitious and confers no privilege.

Part of the diversity of the divine scheme is the diversity of man's intellect. This leads, among other things, to diversity of creeds and beliefs. This has often been alleged to be a source of conflict. There is not the least reason why that should be so.

Truth has only one, but error has many facets, yet no compulsion is permissible even in so vital a matter as the fundamentals of faith. It is part of the dignity with which man has been endowed by his Maker that his conscience is left free. By its very nature it cannot be compelled. It might be possible to compel or coerce a person to subscribe verbally to a doctrine but it is not possible to force anyone to believe, for belief and faith are matters of conscience and conscience cannot be compelled. This is very unequivocally proclaimed by the Quran:

"There is no compulsion in matters of faith. Surely guidance has been made distinct from error." (2:257)

"Proclaim, O Prophet: The truth is from your Lord; wherefore let him who will believe, and let him who will disbelieve." (18:30)

No doubt he who rejects the truth and turns his back on it inflicts upon himself privation of every description but this is his own free choice. He reaps the advantage of the exercise of that choice or suffers the disadvantage of harm that may ensue therefrom, but he cannot be forced in the matter of his choice. This is the first and the most fundamental freedom which must be scrupulously observed if there is to be hope of peace between mankind. The Quran goes so far in formulating and establishing this freedom that it proclaims that even God Himself, Who indeed possesses the power to do so, would not force anyone in the matter of conscience. Whatever a person does in that respect proceeds from his free choice.

"If thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force people to become believers?" (10:100)

On the other hand it is obligatory on all of us that we should be anxious to share with our brethren that which we believe to be the truth, inasmuch as the truth imports the highest beneficence, and true brotherhood and friendship demand that we should be eager to share every kind of beneficence with our fellow being. Even this urge, however, must be carried out with due regard to the freedom to which we have just adverted.

"Call unto the way of thy Lord with wisdom and kindly exhortation and reason with them in the way that is best. Surely, thy Lord knows best who has strayed from His way and He knows best those who are rightly guided." (16:126)

The Attitude of Islam towards other faiths is one of respect and reverence. As already observed, Islam bases itself upon the truth that divine guidance has been vouchsafed to man all through the ages. It follows therefrom that all the great faiths had a divine origin and must therefore be respected and revered.

"Proclaim O Prophet: We believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and in that which was given to Moses and to Jesus, and in that which was given to all the Prophets from their Lord. We make no distinction between any of them and to Him we submit ourselves." (2:137; 2:85)

After naming several of the prophets mentioned in the Bible, the Quran directs.

"These are those whom Allah guided aright, so follow thou their guidance." (6:91)

"Surely we sent down the Torah wherein was guidance and light." (5:45)

"We caused Jesus Son of Mary to follow in their footsteps fulfilling that which was revealed before Him in the Torah and we gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah and a guidance and an admonition for the righteous." (5:47)

"Proclaim O Prophet: I believe in whatever Book Allah has sent down, and I am commanded to judge justly between you. Allah is our Lord and your Lord. For us is the recompense of all that we do, and for you is the recompense of all that you do. There is no quarrel between you and us. Allah will gather us together and to Him is the return." (42:16)

"Contend not with the people of the Book except in a manner that is best; and contend not at all with such of them as are unjust. Tell them: We believe in that which has been revealed to you; our God and your God is one, and to Him we submit." (2:47)

The following invitation was extended 1400 years and has been for all time a basis for mutual accord:

"Proclaim, O Prophet: People of the Book, let us agree upon a matter that is the same for both of us — that we worship none save Allah, and that we associate no partner with Him; and that some of us take not others for Lords beside Allah." (3:65)

In the domestic sphere there is compulsory obligation to seek settlement of disputes in the last resort through the judicial process and to accept the final decision without demur and to carry it out to the full.

"They will not be accounted believers in the sight of Allah unless they submit to thy judgment in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and carry it out with full submission." (4:66)

All transactions, except sales over the counter, must be reduced to writing "this is more equitable in the sight of Allah, makes testimony sure and is more likely to dispel doubt," and be witnessed by competent witnesses. The scribe must transcribe the terms of the transaction faithfully

which should be dictated by the party undertaking the obligation or by someone authorized to do so on his behalf. The witnesses should not refuse to attend when they are called and should bear true testimony. No harm should befall the scribe or the witnesses. "If you are in default in respect of any of this it shall be disobedience on your part. Be mindful of your obligations to Allah. Allah grants you knowledge and Allah knows all things well . . . and conceal not testimony for whoever conceals it his heart is certainly sinful. Allah is well aware of that which you do." (2:283-284)

The obligation of adhering to the truth and of acting justly is not restricted only to matters of dispute and judicial proceedings. It comprehends all spheres.

"Whenever you speak, speak justly, even if the person concerned should be a relation." (6:153)

"O ye who believe be mindful of your obligation to Allah and always speak the straightforward word. He will bless your conduct and forgive you your defaults. Whoso obeys Allah and His Messenger, shall surely attain a mighty success." (33:71,72)

Public authority in all spheres, including judicial authority, should be entrusted into the hands of those who are capable of discharging it in the best manner. Those to whom such authority is entrusted are directed to discharge it with justice. (4:59)

Hostility towards anyone should not divert the course of justice.

"O ye who believe be steadfast in the cause of Allah, bearing just witness and let not a people's hostility incite you to act otherwise than with justice. Be always just, that is closest to righteousness. Be mindful of your obligations to Allah. Surely Allah is aware of that which you do." (5:9)

"O ye who believe, be strict in observing justice, and be witnesses for the sake of Allah, even though it be against your own selves or against parents and kindred. Whether they be rich or poor, Allah is more regardful of them than you can be. Therefore, prefer not your own inclination so that you may act equitably. If you conceal the truth or evade it, then remember that Allah is well aware of that which you do." (4:136)

There is severe condemnation of attempts to obtain benefits through false claims or through perversion of the course of justice.

"Do not seek to devour wealth through falsehood, nor offer it as a bribe to the authorities that you may thereby obtain a part of other people's wealth." (2:189)

THE WORD OF GOD AND HIS WORK

Lecture delivered by Missionary Maqbool A. Qureshi
at the 24th Convention of Ahmadi Muslims
held in Washington on Sept 3 - 5, 1971

As Muslims, we believe that the only True Word of God, existent today in the world, is the Holy Quran, revealed to the Holy Prophet Muhammad, peace be on him, nearly 1400 years ago. Similarly we believe that the Divine creation, in the form of the heavens and the earth and whatever is in them, along with all the laws of nature created by Him, and properties and propensities put into them, is the Work of our Almighty God. The Word of God and His Work if they are truly understood, cannot contradict each other as He is the Wise, the all-knowing and the Almighty. This fact has been confirmed by the Holy Quran itself. Allah says:

"No incongruity canst thou see in the creation of the Gracious God. Then look again, seest thou any flaw? Aye look again and yet again, thy sight will only return to thee confused and fatigued." (67:4,5)

These two verses throw a challenge to the world that they can never find incongruity, flaw and contradiction in His creation. It is not our claim that the Word of God always corresponds with His Work, rather it is the challenge of Allah Himself thrown nearly 1400 years ago to the world.

Islam is the religion of nature. Its teachings and doctrines are not inexplicable and not shrouded in mysteries. Rather it has rational, reasonable and practicable approach towards all the aspects of life. Islam teaches that man is the best of His creatures and as such everything on the earth is at his service and disposal and for his utilization and benefit. Allah says:

"Have you not seen that Allah has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favors on you, both externally and internally?" (31:21)

According to this verse man is blessed by God with external and internal favors. So it is his duty to realize his responsibilities and explore the secrets of everything and derive benefits out of it. Divine blessings are not confined to one people and one nation. They are open to all. Those who labor hard and try to find out the secrets of things, and to know the qualities and merits of them and to bring to light the laws governing them, do benefit by them. But those who neglect them, and show no interest to know their virtues and properties remain deprived of them. To this Allah points out:

"Surely Allah changes not the condition of a people until they change their own condition." (13:12)

Similarly those people who strive hard are entitled to benefit and see the fruits of their labor as everything is in total submission to Allah, Who bestows His favors upon those who make efforts. He says: "And that man will have nothing but what he strives for, and that his striving shall soon be seen. Then will he be rewarded for it with the fullest reward." (53:40-42)

So, this is the way of Allah and His practice from the very beginning. Nations arose and declined. Once they reached the pinnacle of glory and then they started to wane and decline. Allah says:

"Do they seek a religion other than Allah's, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly?" (3:84)

Before the advent of Islam the people of Arabia were idol-worshippers. They were adoring many objects of Nature, believing they had supernatural powers. They worshipped the sun, the moon, stars, air, water, animals, trees and stones. Anyone who deviated from their established way and line of thought was taken as a heretic.

But the founder of Islam, the Holy Prophet Muhammad, peace be on him, brought a teaching which was totally against the current thoughts and beliefs. He declared:

"And He has made subservient to you the night and the day, and the sun and the moon and the stars, too, have been pressed into service by His command." (16:13)

Thus Islam changed their gods into servants. It proclaimed that from the mightiest things to the most insignificant matter, everything was created for man's service and use. So man should try to know their inherent and intrinsic values and explore their hidden secrets and thus benefit by them. Thus Islam laid the very foundation of science by changing the mind of man, by removing his superstitions and false beliefs and awe, and by asking him to utilize the forces of nature.

Islam stressed the point that it is Allah Who is All-Mighty. It is He Who is the source of all blessings and favors. Hence, He alone should be approached and all knowledge should be acquired from Him by praying to Him, and by pondering over His laws of nature and the system He created for the benefit of mankind. He says:

"And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure." (15:22)

Thus God is the source of all treasures. He grants knowledge and informs men of the secrets of nature only according to the efforts of the investigators. The more they investigate, the more He will bless them with His treasures.

Thus we see that Islam uprooted the wrong notions and beliefs about the divinity attributed to the objects of nature. It drew their attention to the real Creator and granted them the knowledge of His existence. It informed them that everything is pressed into their service and is for their benefit. It further told them that it is man's duty to ponder over His creation and acquire the correct knowledge of different things as none of them is useless. He says: "They ponder over the creation of the heavens and the earth, and say, 'Our Lord Thou hast not created this in vain; nay Holy art Thou.' " (3:193)

In the first chapter also a Muslim is taught to pray, saying, "Guide us along the right path." That is because if the foundation is not right the structure will not be erected rightly as well. Then he is taught to strive hard to acquire true knowledge of things and how they can be properly used, and to pray to be among those who are blessed by Him, saying, "Guide us in the path of those on whom Thou hast bestowed Thy blessings." He is made to realize that as everything is His servant, he must try to derive as many benefits as possible by exploring different ways and means of getting service from it. When he explores all such avenues, he will come[across, by the Help of Allah, the knowledge of the values of things and discover the secrets of His creation.

The Muslims are also enjoined that after acquiring knowledge of their inner values and knowing their secrets, they should utilize them for the benefit of mankind and not for their destruction. They are the people who have been created for the benefit of mankind. Allah says:

"You are the best people raised for the good of mankind." (3:111)

In the light of such magnificent teachings of the Holy Quran the Muslims started their endeavors. They began not only to acquire knowledge in every field, but also took upon themselves to enlighten others as well. During the period of Abbasids the knowledge of science prospered. Especially at the time of Mamun science progressed. Carl Brocklemann writes:

"Mamun had done a great deal for Islamic culture by his personal interest in Greek science. The study of this in the Syrian monasteries had never entirely died down . . . But mathematics and natural sciences had always attracted a certain interest also . . . Although the Alexandrian school of

medicine . . . had died out after the Arab conquest . . . Syrians in Antioch and Harran continued to foster its tradition and transplanted it to Baghdad. Still more important in this connection was the influence of the medical college founded earlier by the Sassanids at Gundeshapur in Susiana . . . In Baghdad Greek medicine encountered Indian. Harun-ar-Rashid himself had once summoned Mankah, an Indian Physician, to Baghdad and the Barmakids had had Indian medical works translated into Arabic. All these interests now received sympathetic patronage from Mamun. In his court library . . . he attempted to unite the literary treasures of the Islamic as well as of foreign literatures. He had Greek works purchased in Asia Minor. Under his reign Abu Yusuf Yaqub al-kindī, the philosopher of the Arabs . . . began his literary activity, which was not only to transmit to his countrymen a knowledge of Aristotelian and neo-Platonic philosophy in translation and adaptation, but also to extend their intellectual horizon by studies in natural history and meteorology made in the spirit of that philosophy. Al-kindī showed himself a child of his time in his cultivation of astrology and even the study of the future, from shoulder bones, as entirely serious sciences. Though he maintained a negative attitude with respect to the fraudulent claims of alchemy, he did not consider it beneath his dignity to take an interest in the distillation of perfumes. He even cultivated military science . . . Particular interest, in Baghdad, was taken in mathematics and astronomy by Muhammad al-Khawarizmi, who also adapted Ptolemy's Geographic Hypothesis and composed the first independent textbook for algebra." (History of the Islamic Peoples," pp. 124-126)

Again in Spain we find the development and the glory of the sciences. James Thayer Addison in his book, 'The Christian Approach to the Moslem' writes:

"In the best days of the dynasty, as every student of history knows, Moslem Spain was one of the wealthiest and most populous countries in Europe, and the brilliance of its civilization shone in contrast with the relative darkness beyond its borders. There was not only a wonderful growth of industry, commerce, and general prosperity, but culture flourished in all its forms. A standard of literacy prevailed far higher than elsewhere on the Continent, and among scholars the development of theology, philosophy, medicine, chemistry, astronomy, history and geography was phenomenal. Art and poetry, too were carried to a high level of excellence. Cordova indeed, was known so widely as 'the brightest splendor of the world,' that students flocked thither from all countries." (pp. 51, 52)

Similarly, Stanley Lane Poole writes:

"For nearly eight centuries under the Muhammadan rulers, Spain set to all Europe a shining example of a civilized and enlightened state. Her fertile provinces, rendered doubly prolific by the industry and engineering skill of her conquerors, bore fruit in a hundred fold, cities innumerable sprang up in the rich valleys of the Guadalquivir and Guadiana, whose names and names only still commemorate the vanquished glories of their past. Art, literature and science prospered as they then prospered nowhere else in Europe. Students flocked from France, Germany and England to drink from the fountain of learning which flowed only in the cities of the Moors. The surgeons and doctors of Andalusia were in the van of science, women were encouraged to devote themselves to serious study and a lady doctor was not unknown among the people of Cordova. Mathematics, astronomy and Botany, philosophy and jurisprudence were to be mastered in Spain and Spain alone. The practical work of the field, the scientific methods of irrigation, the art of fortification and ship-building, the highest and most elaborate products of the loom, the graver and the hammer, the potter's wheel and the mason's trowel were brought to perfection by Spanish lords. In the practice of war, no less than in the arts of peace, they long stood supreme. Whatever makes a kingdom great and prosperous, whatsoever tends to refinement and civilization, was found in Moslem Spain." (History of Moors in Spain)

So far I have mentioned briefly the achievement made in the field of science by Islam, which is, in itself, a great proof that the Word of God, the Holy Quran, is not against the Work of God. Rather it is significant enough to conclude that the Word of God came to help in exploring the laws of nature and in finding out their secrets. Now I want to prove that the laws of nature and the modern discoveries in different fields are not against the Word of God.

First of all, I take the views about the formation of the earth and plants. Scientists differ in their views and theories in this respect. But the Quranic view that the solar system has come into existence out of a nebular mass is upheld by most of the scientists. Almighty Allah caused the mass of matter to split into different planets, and the scattered bits became the units of the solar system. (The "Universe Surveyed" by Herold Richards and "The Nature of the Universe" by Fred Hoyle.)

God says in the Holy Quran:

"Do not the disbelievers see that the heavens and the earth were a closed up mass, then We opened them out? And We made of water every living thing." (21:31)

The second point is the period of creation. Scientists believe that it took the world millions of years to come into being. The Holy Quran has used the word 'Ayyam,' which means periods. A period can be millions of years. Thus the Word of God does not go against His Work.

The third fact mentioned in verse 21:31 is that every living thing is made of water. This is also a biological truth that life came out of water, and every living being will continuously depend upon water for life.

Another truth of the Word of God has been corroborated by our era. God said in the Holy Quran:

"And when the heaven is laid bare." (81:12)

This verse points out that the science pertaining to the heavens will make vast strides in our era. Much knowledge has been gained of astronomy and cosmology. Science has discovered the waves of visible light together with invisible rays of somewhat longer (infra-red) and somewhat shorter (ultra-violet) wave lengths. Then Radio waves of much longer wave length than light have been known, which can be detected by the Radio telescopes. Secrets of the earth, the third of the nine planets revolving round the sun, have been uncovered as well. The sun and its planets are considered the main bodies of the solar system. In short science has known facts about the sun, stars, and galaxies which were unknown before. Similarly, the Word of God proclaimed:

"And when the earth throws up her burdens." (99:2)

In this verse Allah has foretold that the earth will throw up its treasures of mineral wealth. It denotes that there will be a vast release of knowledge of all kinds relating to physical sciences, especially, the sciences of geology and archaeology.

Even a scholar of physics is struck by the fact that old text book divisions of physics into heat, light, sound, electricity and magnetism has become very blurred. Every month 3000 entries are made under separate headings in "Physics Abstracts", the periodical of research summaries.

Two different sections can be distinguished. First, there is physics which is concerned with the properties of matter in bulk, with solids, liquids, and gases and with those odd but very important substances, such as paints, plastic solutions and jelly-like material, which are neither solid nor liquid. In this domain questions like that are asked: Why is iron magnetic, copper not? What happens when solids melt? Why do some liquids flow more easily than others? Why do some things conduct electricity well, others badly, some not at all? In particular we must ask, (i) of what nature are the invisible particles of which matter is composed? and (ii). how are those particles arranged in bulk matter?

The first question has generated the second major category of modern physics, i.e., the physics of the particles and of the forces that particles exert on each other. In this field questions are asked like these: If matter is composed of small units or particles what are they like? How many kinds of particles are there? Do the particles possess mass? electric charge? magnetism? How do the particles influence each other? How can their motion be described and predicted?

Thus the earth threw out its burden of physical sciences. God had similarly related: "And there is not a thing but are limitless treasures thereof with Us and We send it not down except in known measure." (15:22)

Thus God has reminded the people that when there is genuine effort on their part and they genuinely require it, He sends it down. But the man who sits idle and does not labor will see no result and will remain deprived of these vast treasures of God.

Another scientific factor confirmed now is that everything on earth has its pair. God says: "And of everything have We created pairs that you may reflect." (51:50) Again He says "Holy is He Who created all things in pairs, of what the earth grows and of themselves, and of what they know not." (36:37)

The Holy Quran was the first of all the Divine scriptures to refer to this truth. Scientists have begun to discover pairs even in inorganic matter what to say of animal or human life. Actually the strides in chemistry have brought into light this fact of pairs of combination of different atoms. As we know physics is more concerned with fundamental nature of matter and radiation, chemistry concentrates on the ways in which atoms combine or can be made to combine, with each other to form innumerable compounds. Chemistry also merges with life sciences where it deals, as in biochemistry, with the properties of the complex molecular building blocks of living organism, e.g., proteins, carbohydrates, nucleic acids.

Thus the more science knows of the treasures of God, the more the Word of God proves to be true. Even in physics the important discovery is that the nucleus consists of two types of fundamental particles — the positively charged proton and the electrically neutral neutron. The two are of nearly equal mass (about 1800 times that of electron) and like electrons have a magnetic moment and spin.

Then a nucleus surrounded by its full complement of electrons is an electrically neutral system called an atom. Neither the atom as a whole nor its nucleus, counts as a fundamental particle, because either can be subdivided into more elementary parts, thus atom is electrons + nucleus, nucleus is neutrons + protons.

Another truth mentioned by the Word of God is: "And We have placed in the earth firm mountains lest it should quake with them." (21:32)

In our era geology has verified this truth that mountains are helpful, to a great extent, in securing the earth against earthquakes. The verse also points out that the mountains do help the earth in moving steadily on its axis.

Again the Word of God says:

"And He it is Who created the night and the day and the sun and the moon, each gliding along smoothly in its orbit." (21:34)

It is the truth stated in the Holy Quran 1400 years ago and which is verified now that each planet is moving in its orbit. In the solar system our habitable globe is the 3rd, counting outwards, of the nine planets that move in nearly circular orbits around the sun. It takes our globe 24 hours to revolve around its axis relative to the sun, thus making days and nights. The whole earth moves round the sun in a slightly elliptical orbit once in a year of 365.2564 days. The Word of God stated the fact about all the planets long before the scientists discovered it.

Again the Word of God spoke of the intentions and efforts of the people who would try to penetrate the regions of heavens, at a time when it was beyond the thought and imagination of man. God said:

"O company of Jinn and men! If you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with the authority." (55:34)

The two groups addressed here and in this chapter are Gog and Magog, i.e., America and its allies and Russia and its satellites. It is foretold here that both would try to penetrate the skies. They have been told that they could do that, but only with the Divine authority. His authority would force them to utilize the laws of nature, from the beginning of the space travel to the last moment of the recovery. Only by His permission and authority they would remain alive and safe.

It was also foretold elsewhere:

"And by the moon when it becomes full (with load) that ye shall journey on from plane to plane." (84:19)

The arabic word 'ittasaqa' denotes both having burden or landing of a ship. Thus at moon the ship-like thing had to land or load it with burden of different things which the astronauts would take along with them.

Here is another prophecy that it would be the beginning, and men would try to travel from one plane to another. Other planets would be researched. What a wonderful proof of the existence of God and the truth of His Word and that of Islam!

There are many other truths, established in our era, that the Word of God had revealed 1400 years ago, but the time at my disposal does not permit me to go into their details. For example, there were prophecies concerning joining of the oceans, extensive printing, mountains being made to move, new means of communications being adopted, zoos being established, rivers being drained away, nations being united through communications, radios, televisions, telegrams, amenities of life being provided abundantly, and in spite of that, hell-fire being blazed at the door, excavations being made, and transplantations of the organs. In short, laws of nature are being explored and every real discovery proves the truth of the Word of God. Thus from our heart of hearts come out the words of praise and we are forced to say, 'Blessed is our Allah, the best of the Creators.'

In the end I would like to say that though the Word of God is there, yet one cannot benefit by it unless one follows its teachings and doctrines and lives up to them. Similarly, the Work of God and scientific discoveries are there, but man can utilize them either for the welfare and betterment of mankind or for the destruction and annihilation of his own fellows, countrymen and other inhabitants of the earth.

Practical value of the science can be known only when the laws are formulated. Those laws predict the behaviour and reaction of our external world with which we encounter in our daily life. If we are forewarned, we have a better chance to confront it successfully as we know already the behaviour of the adversary. Knowledge is a great power and its acquisition is a great means in controlling the external world. That is why man has succeeded in overcoming many obstacles, by the discoveries of science, that had been obstructing mankind from benefitting by them. In the past man did not have means of communication, and therefore, could not travel but on foot or on horse or camel, etc. But now by the discoveries of science men can traverse long distances and far off places in comparatively very short time. Not only has man succeeded on this earth to utilize cars, railway trains, aeroplanes, etc. but has also succeeded in reaching the moon within a short period. Astronauts go to the moon, live there for some days and come back within less time than it took before to go from one country to another. Similarly, all the other inventions have saved time and labor of mankind, have enabled it to convey the messages and speeches to the farthest corners of the world simultaneously when they are uttered.

Parallel to such benefits the discoveries have given in the hand of mankind so destructive power that most of the humanity can be annihilated within a very short period if man misuses them. Of such a period the Word of God had pointed out:

"And when hell-fire is set ablaze. And when Paradise is brought nigh." (81:13,14) This prophecy of the Holy Quran has been fulfilled by the advancement made in the field of science. Both Paradise and Hell are the result of the present science. As we have seen science has provided all kinds of amenities of life on the one hand and brought mankind to the brink of annihilation on the other. Now it depends upon the leaders of the world to utilize all the inventions for the benefit of mankind and not to use them for the destructive purpose. So the Word of God and His work, in quite harmony with each other, are most beneficial instruments in the hand of mankind in general and of Muslims in particular, and can become the source of all blessings, peace and concord on the earth. We pray to God that He, out of His sheer mercy, enable mankind and its leaders to utilize them for the best use of man. Amen!



TO OUR GENEROUS READERS

The Muslim Sunrise is playing an essential part in improving the moral and spiritual life of, and conveying the Message of Islam, to many people. To provide moral and spiritual services to fellow-beings, is certainly worthy of your support. We therefore, hope that you will kindly soon send your subscription to the magazine for the current year (if you have not already sent it) and also for the coming year. The magazine also expects that some of its generous readers will help it with some donation, too. The subscription for the magazine, it may be noted here, is \$3.00 a year, and the year starts from January.

THE REAL REVOLUTION

In order to have a true revolution, we must have a lofty ideal. It must be in accord with the Divine Plan. The true revolution is to apply the principles of the Divine law and transform the mortal man into a spiritual being. This can only be brought about when man's true nature is revealed, and developed according to the Divine Law.

A revolution is necessary for the system that is prevalent upon the earth, which is corrupt and is founded upon materialism and greed, and, therefore, is not in accord with the Divine Law. Man's evolution at the present time has seen him still employing the tactics of the brute animal. We are truly in need of an idealistic system of law.

As it is commonly recognized, the mind controls the body, therefore, we must begin with a mental revolution in order to achieve law and order. It would indeed take us centuries to establish the perfect system that would enable us all to live in peace and harmony. This perfect system has been prepared for us in The Quran. All that is needed is for us to explore the truths of this Perfect System as stated in The Glorious Quran.

The mind of man, his mode of thinking, must be changed. There must come over man correct thinking before he destroys himself and humanity. Correct thinking needs Divine guidance, which is provided in the latest revealed Book, The Quran. Its laws would create order, equality, integrity and brotherhood, all things which lead to peace. No worldly leader, ideology or society can create peace because they do not have the necessary qualifications that produce peace. The Quran presents a universal way of life that embraces every member of the human family within its framework and all that is necessary for the political, economical, social and moral elevation of man. It is an ideal system creating a perfect society.

Perhaps, many will say they are not religiously orientated. The word religion has been greatly misunderstood. The true purpose of religion is to make man realize the oneness of the ultimate reality and the Divine nature that lies dormant within himself. Religion emphasizes the understanding of the higher self, that part of our being that is united with Allah. Religion is to help man remove the causes of conflicts, anxiety and frustration, and ultimately to unite him with Allah, and if a religion fails these needs, it cannot truthfully be called religion.

Islam has all that is necessary to remove our social evils, and restore man to his rightful position. It has the key to peace and harmony. Wise is he who has understanding of the spiritual revolution, and blessed is he who accepts Islam, the only means to attain it.

Tayyibah Yaqub

**Some Discourses of Hazrat Khalifatul-Masih III
Present Head of The Ahmadiyya Movement
given at Islamabad, Capital of Pakistan, in September 1971**

Dwelling upon the changing condition of the world and the consequent increasing responsibilities of the Jamaat, Hazrat Khalifatul-Masih said that a survey of the past 200 years of human history shows that the European nations, despite fighting among themselves, gradually progressed materially to a high position, and had, by mutual consent, divided the different parts of the world into their respective spheres of influence, and then each strove for its own rise and exaltation. After the first great World War, a new rival power grew up in the form of Communism, which too, took some parts of the world under its possession and influence, and, as a result, the world is now divided into two hostile and antagonistic blocks — one Communistic and the other Democratic. Both are progressing in their own respective spheres. After the second World War both have reached the zenith of their progress politically, economically and technologically. So long as they were marching towards their respective goals of progress, they were at war with one another, cold or otherwise, fighting on small matters. But recently, the situation has changed and taken a new turn, and these two big powers are inclining towards the principle of compromise, and today their spirit of reconciliation is astounding the world. In spite of their being extremely hostile and antagonistic to each other, their present attitude of compromise and their reconciliatory activities clearly indicate that they have reached the zenith of their progress, and are now anxious to preserve their own progress, power and influence by mutual understanding, compromise, and reconciliation, which shows that their decline has started.

In conclusion, Hazrat Khalifatul-Masih said there is no doubt that those two big powers have made great temporal progress, but with us, Muslims, there is the Divine Promise that we shall progress and rise much more and higher than they have done, because their progress is merely material, but Islam and Ahmadiyyat will progress both spiritually and materially. We shall go far ahead of them, Insha-Allah. The signs and indications show that the big powers, despite attaining great power and prosperity, are heading towards decline. We, on the contrary, are advancing towards our goal and rising to the point of ascension. In how much time we shall reach our goal and attain to the point of our ascension depends upon our sacrifice, patience, steadfastness and sincere efforts. Members of the Jaamat should realize their responsibilities in view of this changed condition of the world and face it with steadfastness, resolution and determination, not hesitating from any kind of sacrifice, and, to crown all, pray fervently to Allah that He may, by His Grace, accept our humble efforts and bless us with help and Succor from unknown sources so that His religion, Islam, once again become predominant with all its beauty and effulgence, glory and majesty. Amen!

"IS NOT ALLAH SUFFICIENT FOR HIS SERVANTS"

The words written above remind us of a Mighty Sign of Allah. These words were revealed to the Promised Messiah (peace be upon him) when his father's death was near. The Promised Messiah (peace be upon him) naturally became very worried, because as far as the ordinary means are concerned, he had nobody to look after him and he was busy in meditation and service of Islam. Allah then sent down these words to him to console him and strengthen his trust in Him. The Promised Messiah (peace be upon him) knew fully well that Allah alone is the Guardian, the Protector and the Helper, but he knew fully well, too, that some means are also needed through which this help and protection can be channelized. Upon this Allah revealed to him the above mentioned words which showed that to create such means and sources is also in His power, so he should not put his faith in man, for man's powers are limited whereas Allah has the power to do all He wills. Nothing really belongs to man. Everything belongs to Allah and to Him shall everything return.

We must always keep these words in mind: "IS NOT ALLAH SUFFICIENT FOR HIS SERVANT," because they remind us not only of the fulfillment of the Mighty Sign but also demonstrate that if we stick to the rope of Allah, if we have full reliance upon Him, if we seek and search for His help, we shall surely get it and all our distresses, difficulties and disorder will evaporate and be eliminated. But we must remain steadfast and submissive and subservient to the Will of Allah as did the Promised Messiah (peace be upon him), and, as a result, he was favored with an extraordinary help and succor from Allah. His name today is not only known in the four corners of the earth but is known with respect and reverence. If we remain steadfast, we shall also receive help from Allah, and will realize that Allah alone is what we need, for, there is no force which can be compared to Allah's powers. If Allah is our Guardian, our Protector and provides everything we need, no power on earth can do us any harm nor will be able to look upon us with an evil design. It is up to us to keep a strong bond and unbreakable link with Allah, never should we doubt his existence and always be steadfast in prayers whether things get rough or they are right, remembering that Allah is all we need, for **ALLAH IS TRULY SUFFICIENT FOR HIS SERVANTS.**

Khadijah Aziz, New York

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By its Founder
The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.
- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.

(Continued on Back Page)

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

Laid Down By its Founder

The Promised Messiah (Peace be upon Him)

- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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